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The Inauguration
of
Paul Dwight Moody
as President of
Middlebury College

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**The Inauguration
of
Paul Dwight Moody
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Middlebury College**

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**MIDDLEBURY
VERMONT
1922**



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THE ONE HUNDRED AND TWENTY-SECOND
COMMENCEMENT
OF MIDDLEBURY COLLEGE

INAUGURATION OF PAUL DWIGHT MOODY
AS PRESIDENT

GRADUATION EXERCISES
AND
CONFERRING OF DEGREES

TUESDAY, JUNE THE THIRTEENTH

1922

PROGRAMME

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Music: Fantasie in F, Polleri

READING OF SCRIPTURE AND PRAYER

DOCTOR JAMES LEVI BARTON

ADDRESS OF INDUCTION

DOCTOR JAMES MEACHAM GIFFORD

INAUGURAL ADDRESS

PRESIDENT PAUL DWIGHT MOODY

Music: Scherzo Pastoral, Tours

CONFERRING OF DEGREES IN COURSE

CONFERRING OF HONORARY DEGREES

BENEDICTION

DOCTOR EZRA BRAINERD

Music: Triumphal Chorus, Guilmant

REPRESENTATIVES

JAMES HARTNESS, *Governor of Vermont*

ABRAM W. FOOTE, *Lieutenant-Governor of Vermont*

HERBERT T. JOHNSON, *Adjutant-General of Vermont*

CLARENCE H. DEMPSEY, *Vermont Commissioner of Education*

HARVARD UNIVERSITY (1636)

Franklin S. Billings, A.B.

WILLIAM AND MARY COLLEGE (1693)

Arthur D. Wright, Ed.M., *Assistant Professor of Education,
Dartmouth College*

YALE UNIVERSITY (1701)

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PRINCETON UNIVERSITY (1746)

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Professor of Physics*

COLUMBIA UNIVERSITY (1754)

Thomas Reed Powell, Ph.D., *Professor of Constitutional Law*

BROWN UNIVERSITY (1764)

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DARTMOUTH COLLEGE (1769)

Craven Laycock, A.M., *Dean*

UNIVERSITY OF VERMONT (1791)

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WILLIAMS COLLEGE (1793)

Harry A. Garfield, LL.D., *President*

BOWDOIN COLLEGE (1794)

George R. Elliott, Ph.D., *Henry Leland Chapman Professor of
English Literature*

UNION UNIVERSITY (1795)

Fraser Metzger, D.D.

HAMILTON COLLEGE (1812)

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COLBY COLLEGE (1813)

Thomas B. Ashcraft, Ph.D., *Professor of Mathematics*

NORWICH UNIVERSITY (1819)

Charles A. Plumley, LL.D., *President*

NEW YORK UNIVERSITY (1831)

John M. Wheeler, M.D., *Professor of Ophthalmology, Medical College*

WESLEYAN UNIVERSITY (1831)

Frederick Slocum, Ph.D., *Professor of Astronomy*

WHEATON COLLEGE (1834)

Grace F. Shepard, A.M., *Professor of English*

MARIETTA COLLEGE (1835)

Ora A. Price, A.B.

MOUNT HOLYOKE (1837)

Ethel B. Dietrich, Ph.D., *Assistant Professor of Economics and Sociology*

TUFTS COLLEGE (1852)

Charles H. Darling, LL.D.

ST. LAWRENCE UNIVERSITY (1856)

Frederic S. Lee, Ph.D., LL.D., *Columbia University Consulting Physiologist*

BATES COLLEGE (1864)

Rodney F. Johannot, D.D.

SWARTHMORE COLLEGE (1864)

Wayne C. Bosworth, M.A.

NEW HAMPSHIRE COLLEGE (1866)

Alfred E. Richards, Ph.D., *Professor of English*

MASSACHUSETTS AGRICULTURAL COLLEGE (1867)

Charles E. Marshall, Ph.D., *Director of the Graduate School*

UNIVERSITY OF MAINE (1868)

Clarence C. Little, S.D., *President*

BOSTON UNIVERSITY (1869)

Charles M. Charlton, S.T.B.

Harry O. Martin, S.T.B.

SYRACUSE UNIVERSITY (1870)

George K. Statham, D.D.

SMITH COLLEGE (1871)

Harry E. Wells, Ph.D., *Professor of Chemistry*

WELLESLEY COLLEGE (1875)

Lilla Weed, M.A., *Associate Librarian*

RADCLIFFE COLLEGE (1879)

Alice H. Burrage, A.B.

RHODE ISLAND STATE COLLEGE (1892)

Leonard P. Dickinson, B.S., *Professor of Electrical Engineering*

SIMMONS COLLEGE (1899)

Howard E. Hamlin, A.M., *Assistant Professor of Physiology*

THE ADDRESS OF INDUCTION

**BY DOCTOR JAMES MEACHAM GIFFORD OF THE
BOARD OF TRUSTEES**

Today we celebrate the 120th Commencement Anniversary and the 122d year of the existence of our "Alma Mater." Measured by the life of man, we naturally look upon the College as a comparatively youthful institution and yet she ranks among the oldest of the colleges and universities of our country. Indeed, her origin dates back almost to the beginning of our Republic, and our national Constitution had been a tried experiment of only twelve years when the Vermont Legislature granted a charter for the College.

The College was founded when Middlebury was in the midst of an almost inaccessible wilderness and when opportunities for higher educational training were practically unknown in Northern New England.

In 1798 Timothy Dwight, then President of Yale College, made the tedious trip into this North Country. A grammar school had just been chartered and already the plan for organizing a college was being agitated and met the hearty approval and co-operation of this great educator. A petition for a charter was immediately presented to the Legislature and two years later, on November 1, 1800, Jeremiah Atwater, Gamaliel Painter, Nathaniel and Daniel Chipman, Seth Storrs (all of

blessed memory), and others were created a "body corporate and politic" under the technical name of "The President and Fellows of Middlebury College." By the Act creating the College, Jeremiah Atwater, a graduate of Yale, was established as the first President of Middlebury College. And so, at the dawn of Vermont's history, Middlebury College had its birth and was launched upon a sea of experiment, hope, and confidence.

We of today wonder at the courage, yea, the audacity, of the handful of Middlebury citizens who, without national or state aid, without endowment or financial resources of any kind, dared to undertake the organization of a college far from the centers of trade and the arteries of commerce, in a state sparsely settled and in a section where one's livelihood must be wrought out through a constant fight with nature.

The early history of the College was in itself the embodiment of the New England spirit which knew no hardships, scorned adversity, was unacquainted with failure, and took greater courage and was spurred on to renewed efforts, in proportion as the obstacles seemed insurmountable. As we examine the roster of the earlier days of the life of the College, we are constrained to exclaim, "There were giants in the earth in those days," and it is to such men that we trace the success and spirit of the Middlebury of today.

Twice after 1798 Timothy Dwight visited Middlebury and in 1811, after his last visit, he wrote:

The Academy began to prosper from the time when it was opened, and was, in the year 1800, raised by an act of incorporation into a College. From that time to the present it has continued to prosper, although its funds have been

derived from private donations, and chiefly, if not wholly, from the inhabitants of this town. The number of students is now 110, probably as virtuous a collection of youths as can be found in any seminary in the world. . . . When it is remembered that twenty-five years ago this spot was a wilderness, it must be admitted that these efforts have done the authors of them the highest honor.

A little more than a century has passed since these words were written and we may well ask ourselves on this festal occasion, Have we kept the faith of our early history? Is the Middlebury of today worthy of the sacrifices and are we fulfilling the hopes and prayers of her founders?

The Legislative Act which constituted the charter of the College provided:

That the President and Fellows . . . of the College . . . shall have power to appoint . . . tutors, professors . . . and all such other officers . . . as they shall find necessary . . . for promoting good literature and well ordering and managing the affairs of said College . . . and to prescribe and administer such forms of oaths, not being contrary to the Constitution and laws of this State, or of the United States, as they shall think proper to be administered, to all those officers and instructors . . . for the faithful execution of their respective places, offices and trusts.

And the Act further provides:

That the President and Fellows shall have the government, care and management of the said College, and all matters and affairs thereto belonging; and shall have power . . . to make, ordain and establish all such wholesome and reasonable laws, rules and ordinances, not repugnant to the constitution and laws of this State or the United States, as they shall think fit and proper, for the instruction and education

of the students and ordering, governing, ruling and managing the said College, and all matters, affairs and things thereto belonging . . .

So, at its very inception, adherence to the constitutions of the Nation and State was made a fundamental of the life and existence of the College. How faithfully the College has fulfilled this trust, the written history of the past century reveals—no governmental attack has ever emanated from her halls, no traitor to his country's welfare can be found among her graduates, and when the Nation's life was at stake, the student body, almost as an entirety, sprang to the defense of the Constitution and the flag. The *isms* and fallacies of the day have found no lodgment in her curriculum or teaching force, and while she believes in the fullest liberty under the law, the unbridled license which has made such headway in various countries of the world, has not entered her halls or tainted her scholarship. Equally does she stand for a broad, cultural education. She believes that the primary purpose of a College education is to develop the highest type of manhood.

To help the untrained mind discover itself, learn its aptitudes, and develop a basic character on which to build a useful life, is still the real object of the College training.

Nor should we lose sight of the fact that the founders were godly men and that Middlebury has always stood as a Christian college. In these days of religious laxity it behooves us to see that our student life is still kept in touch with the higher things which tend to develop the religious characteristics which exist in some degree in every searcher after truth.

These I conceive to be some of the principles on which the life of our College and her hopes for the future are based, and which, originated and fostered by her first two Presidents, both graduates of Yale College, we pass on, with hope and confidence, to Paul Dwight Moody, trained in and a graduate of the same University, as the President of Middlebury College.

And now it is with peculiar pleasure that, acting in behalf and with the authority of The Fellows of Middlebury College, I welcome you, Paul Dwight Moody, to this new field of labor. You come from a long line of ancestors, strong adherents of the principles for which this College stands. We believe that something of the spirit of the Crusader which marked the life of your worthy and noble father has been woven into the very fiber of your being.

You will find that the duties of your position will tax your abilities, your judgment, your patience, and your manhood in no ordinary degree, but we believe you are peculiarly fitted for the tasks before you and that you will find success and happiness in their solution. In behalf of my fellow Trustees, I deliver to you the Charter of Middlebury College. We commit it to your trust and keeping with the greatest confidence. You will meet disappointments and shattered hopes, you will be dissatisfied with your achievements, the results which you anticipate will not always be attained, but let me leave with you the words of the prophet of old:

“What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

We believe that the College is entering upon the period of her greatest usefulness, and with the hope and prayer

that your administration may be crowned with richest blessings and that your life in your new field may be one of happiness and abundant success, in the name of my fellow Trustees, I declare you duly installed as the tenth President of Middlebury College.

THE INAUGURAL ADDRESS

OF PRESIDENT PAUL DWIGHT MOODY OF MIDDLEBURY COLLEGE

With a deep sense, alike of the privilege, honor and responsibility, I accept this trust, looking to Almighty God for the needed strength and wisdom.

When such a responsibility, such a trust, has been imposed upon one, as the Trustees of this College have this day formally placed upon me, it is proper that it should be met with a statement, as clear as may be, and honest, of one's conception of the work involved.

Herodotus tells us three things about the education of the Persian youths. They were taught, he tells us, to ride, to shoot straight, and to tell the truth. This constituted an educational programme, if you will let me call it that. It was brief, simple, and we hope that for that day it was found sufficient. It is of interest to us both for its brevity and antiquity, and more important because of the fact that with the Persians began that supremacy for the Aryan race, which, though often threatened and for that matter still threatened, holds to the present day. From the days when the Persians, the Greeks, and the Romans set out to rule the world, down to the great proconsulships of India and Africa, this has been true.

The programme would seem obsolete now if we insisted on trying to sum it all up in the three words—equitation, archery, and veracity. But was this all? Was it all to the Persians? “The man on horseback” is a phrase which has persisted to the present day. It is a mark of superiority. It is the badge of the patrician. It was a sign of distinction, and the gentle born was more apt to ride than the son of the slave, or the peasant. There were those who were not taught to ride—but they were not taught to shoot, or to tell the truth.

It is supposed to be a badge of superiority down to the present day, when the officer rides.

It was this which prompted the Persians to put equitation in a conspicuous place in the training of youth. It was the birthright of the gentleman. It stood to them for breeding, for culture. So the youth was taught to sit a horse.

And he was taught to shoot with bow and arrow, and to train his hand and eye that he might hit what he aimed at. It was proficiency in the line which would probably be the most important occupation when he became a man. His life would depend upon his proficiency here, not alone in the hunt, his pleasure, but in war, his serious pursuit. To this end he must keep his eye clear and his hand steady. This was efficiency. He must learn to do what he set out to do, that he might, first of all, depend on himself, and that others might depend upon him. It was a limited conception of efficiency, falling as far short of ours as his bow and arrow falls short of the *soixante-quinze* of the late War.

There was an increasing importance about this ability to shoot. It would often be a graceful accomplishment

to ride well. It was sometimes an imperative necessity to shoot straight, particularly when there was a lion about to spring, or a human foe with spear poised. The horseman who could not shoot went down before the slave who could. Efficiency was above accomplishment.

The third item was one which is more important still. The youth was to tell the truth. Truth has always been recognized as an essential of character,—nay, one of the very foundations of character. The horseman was but useless if he could not be trusted, no matter how well he rode. The archer, however expert, was a danger if he could not be depended upon. Character counts in every situation as well as on the field of battle, and the man whose word cannot be relied upon lies with more than his lips, he lies with his whole life; and though he ride and though he never miss the target, he is but useless if he cannot be trusted, or, to use the homely colloquialism of New England, if he will not “stand without hitching.” And as it is important, so also is it hard, demanding both physical and moral courage.

Can we, despite the years which have gone by, despite the added complexity of life, wherein we have exchanged the horse for the aeroplane, the bow and arrow for the twenty-inch gun, and for these three simple rules have the great universities of the present day—can we find any guidance in this threefold program?

In the union of the three, I believe we can—not in one alone. Great systems of education have grown up in which the emphasis fell on one of these items to the exclusion of the others. Culture has been made the center of some systems. Efficiency, the center of others. Character, of yet others. Too seldom have the three

been combined. And it is in the three, and only in the three, that truest, sanest education is found.

The education which seeks to do nothing but develop the taste and train the mind of the student, as an end in itself, has had some notable examples. Too much the education of the past was concerned with this training for culture. Education was the privilege of a class which was thought to have no need of efficiency. The best in the history of past peoples was alone worthy of study, till the student knew much about ancient Babylon, Greece, and Rome, but little of the politics and history of his own day. He was more at home in the ruins of the Roman Forum than in the local town meeting—and equally effective in either. Such a training by itself does little more than leave a man discontented with the present in which he lives, impatient with his environment, out of tune with the affairs of men. To such a man no history is interesting unless seen through the enchanting haze of distance, no issue great unless belonging to another age.

Such an education, if we must call it such, has trained men away from life, made them useless, and, unless corrected by sound common sense and checked by other influences, has tended only to produce dilettantes, triflers, with life and learning. It still produces those who can write graceful essays, deliver charming but unimportant lectures, do well things not worth doing at all, quote widely from books, intersperse all they say with well-turned quotations from other tongues. Such a man is apt, despite his charm and grace, to be little more than a parasite upon society. In every walk of life there are found those men who have a store of knowledge

which is of small use to them or to their fellows. And they are always tempted to form a close corporation for the remilling of already ground flour, the rethrashing of old straw, the learned discussion of things that do not matter. A recent novel has described scholars of this type.

“Even the theological professor, who was one of the greatest scholars of his age, and wanted Christianity to be true, handled its difficulties with an unfettered reverence for fact. He never asked Jim to accept anything on authority. But it was different when Jim wanted to apply religion to modern life. All the delicate, deliberate researches of —— seemed to fail at this further demand upon them. Nobody wanted to deal with a fact once they had proved it. The sense of the long, slow chain of history blinded their eyes to the urgency of life. They could lay their fingers admirably upon the causes of modern evils, but they took them away again afterwards.”

There has come a reaction to this sort of learning—sudden and swift. The great universities of one hundred years ago seemed to pride themselves on their aloofness. What would the worthies of Yale and Harvard think of some of the subjects now on their curriculums? The word “vocation” has replaced the word “culture.” It is the second item in the Persian programme of education, and it is a word from the vocabulary of the democrat. What cares he how a man rides, provided he shoots straight; or how little he knows of the laws of ancient Rome, provided only that he can reckon aright lumber on the slopes of the White or the Green Moun-

tains, or show a way to eliminate waste or reduce cost of manufacture?

It has been said, wisely, that every great heresy which has vexed and rent the Church, was in effect a reaction against the overemphasis of some doctrine in the generation preceding. The same is true in education. We have recoiled from the sterility and futility of an education which was remote. We have said that it is the present, not the past, which concerns us, and, to use the homely German proverb, we have "thrown out the baby with the bath." And in our present-day courtship of the vocational, the practical, the readily realizable, we have neglected the cultural side of life. The inevitable result of this is a worship of the Golden Calf, the tendency to estimate success in terms of dollars, to lose the finer shades of life. Mark Twain's "Connecticut Yankee" could only see power going to waste in the genuflexions of Saint Simeon Stylites, and in this he is one with another who cried, "To what purpose is this waste?" Because of their own poverty of soul, men of this school have railed against every other theory of education. Their aim is to make a living—to them a vastly more important thing than to live abundantly. They have the Midas touch perhaps, but Midas starved to death—an ironic note in the old myth that is too often overlooked. Hence the vocational school, the high specialization. We hear it said *ad nauseam* that this is an age of specialists. It may be. But in that respect is it an age to be proud of? The writer in a Boston paper who calls himself "Uncle Dudley" has recently declared that it would be well to stop talking about speech transmission and to study to improve the speech that is transmitted.

This phase is also passing, we believe. The War helped it to its end. We have become suddenly tired and rather frightened at the word "efficiency." When efficiency gets beyond a certain proportion, it suddenly ceases to be efficient. Every really magnificent thing has seemed foolish at one time, from Christ's Cross down to the defense of Belgium. Man shall not live by bread alone, and other things are needed in this world besides bakeries, literally or figuratively.

In the name of this same efficiency the bands were broken up in this recent War, and the musicians turned into stretcher-bearers—something useful. But the change was short-lived. It was soon found that the bands were needed for the winning of the War—for putting new spirit into the men. Said Bernard Shaw: "If Joan of Arc had been a sensible girl, she would have died in her bed." And he might have added: Had Columbus been sensible, with his knowledge of navigation and his energy he might have gone into the carrying trade in the Mediterranean, owned a fleet, and finally died the richest man in Genoa and slept under a marble monument, which could not have kept his memory alive unless carved by a great artist.

Patriotism and efficiency, as applied to life in the *n*th degree, do not harmonize. Men are made to love the invisible, on which no terrestrial bank would lend a mortgage. Building lots in Hoboken and castles in Spain! An education concerned only with the former, with "getting on" instead of getting up, is just as futile and ineffective in the end as the education which is intangible and remote from the needs of men today. If a study of Greek philosophy alone fails to produce the

truest type of educated man, not a whit more can be said for the applied sciences, commercial chemistry, mining engineering, and banking, if they are all that a man knows.

But the ancient Persians combined the two—the cultural and the vocational—the art of riding and the ability to hit the target, the training to be a gentleman and to be a craftsman. And yet the picture was not complete. The youth must learn to tell the truth. His character must be formed. Without this nothing else counts. If the philosopher or antiquarian without character is useless, the expert without character is a positive menace.

So the love for truth, with its corollaries of a hatred of sham, fearlessness, and sincerity, was developed. This made the Persians an almost irresistible power. Far more than culture, more than skill, truth makes the man.

What methods the Persians pursued to inculcate this love of truth we do not know, but we do know that, apart from religion, this is so difficult as to be well-nigh impossible. The early educators of this country believed firmly in the religious basis of education. Our earliest colleges were founded by men who, above everything else, feared and honored God. And if in the present day our universities are not always able to prove their worth to a critical age, it is more than anything else, I believe, due to the fact that we have too often lost sight of that which was to our forefathers the principal thing.

We, gathered here in a church where for over a century similar exercises of the College have been held, cannot forget that it was a minister, Timothy Dwight,

who, traveling in this region, gathered about him a group of clergymen, and that out of that meeting grew Middlebury College; as its mother institution, on which it drew for its first leaders, was founded by a group of ministers who gathered in the study of one of their number in Saybrook.

Believing this, we would fall back on that old programme for the present policies and the future guidance of this College—culture, efficiency, and character; our aim to make the students who come to its doors, Gentlemen, Useful Gentlemen, Christian Gentlemen; to relate them to the past and the present and the future. The study of the past is not an end in itself. It is to give an understanding of the present. And the present is to be used, not again as an end in itself, as the materialist would tell us, but to prepare for a better future.

So much for the aim. How is it to be attained? We pass from principle to the practical. We aim to give the student that which adjusts him to his environment. He is taken back to the sources of the present, that he may see that things were not always as now, and, seeing this, that he may know that things will not always be as now. The beginnings of law and history, the great movements of the past, the literature of the past, the thoughts and beliefs and hopes of the past, are marshaled for him that he may understand the length of the way humanity has come and that humanity still must go on. He understands better the very language he speaks when he traces its progress. He respects the laws he obeys, and obeys them more truly, when he sees the struggle out of which these laws evolved. Liberty becomes a more sacred thing for him when he knows the

long, thrilling story with its deathless pages, of Thermopylae and Salamis, Lexington, Waterloo, Gettysburg, and Verdun. All this adjusts him to the present. Apart from the dust of existing conflict, and personal prejudice, he sees issues more distinctly, and thus is able to distinguish them more clearly in the present day. We cannot appreciate our present heritage—are not fit to hold it, or apt to pass it, or improve, if we know not out of what it has come. Without a sense of direction from the past, what sense of direction have we for the future? Hence the classics, with their message from the earlier day. Not at all as an end in themselves but as a preparation for today. Latin and Greek are not dead. They are living in our language today, and though short-sighted people are wont to tell us that a knowledge of our own tongue is enough, we never know that, unless we know its parents. And while some would tell us that no history save what may be read in the pages of the daily papers matters for us, they are wrong, for the past enters into every struggle of the present, as the English in their retreat from Mons believed the ghostly archers from Agincourt came back to fight for them, and the French felt the spirit of Joan of Arc leading them against the invaders, once more to save the soil of her loved France.

The classics have their place,—history, philosophy, literature,—relating us to the past, revealing the road we have come, orienting us in the great general scheme of things, that the whole continuity of life may be seen, that man may know he is not an animal—but that he has come far through many ages and must still travel a long journey.

But the more clearly we know this, the more clearly we see the need of mastering the present day with its rapidly multiplying complexity. We cannot defend the sacred principles for which our fathers fought with the obsolete weapons they knew. We must fashion others for ourselves. When our liberties were threatened, chemists came forward, first to analyze the poison gases the enemy was using, then to discover a way to offset them. The principles of physics were applied to artillery. The patriot had to become efficient. He who knows only the past, belongs to the past. The way to save and serve today is to master the principles of chemistry, physics, biology, agriculture, forestry, and manufacture. One of the most successful missionaries to India has become this because after his theological training he learned agriculture and is leading the natives to adopt methods which will make famines unknown in that rich land and another great-spirited herald of the Cross is changing the very face of China with his reforestation schemes. And there are no names more honored in this generation than the name of those who have by their insight banished age-long ills—Pasteur, Koch, Lister. The more clearly a student sees the issues of the past, the more imperative will become the demand for a mastery of the forces of the present day.

Therefore the sciences have their place, the science of engineering, that we may remain adjusted to the changing day, as the electrician harnesses the water power that when coal at last gives out we may not perish but have white coal. Or the biologist forever contends against germs, searching for their birthplace and the way in which they may be destroyed. Or the economist

seeks solution for problems that threaten us with chaos unless they are solved. This is shooting to hit the mark.

But the animating principle is character. We shall not use the knowledge of the past aright without it. We shall not use the knowledge of the present aright without it. To know the past merely for its entertainment leaves us amused, perhaps, but useless. To know the present and see no obligation in it makes us positively dangerous, able to invent submarines and aeroplanes and to use them only for the destruction of human life, the sinking of passenger ships, and the bombing of defenseless cities. The world today is suffering acutely from the enlargement of its powers, without the corresponding growth of character. He who wields great powers should have a great heart. Otherwise they are like dynamite in the hands of a child, or the modern machine gun in the hands of a savage.

The most important step in education is not theoretical or practical knowledge, but the training of the mind to the right uses of these things. And this, man gets, not from his own unaided inner self, but from communion with the highest.

We may in four years' time help a man to a better knowledge of the past and so to a right conception of himself in relation to that and to the present. By music, by art, by literature, by acquaintance with great principles and their history, the cave man may become the polished gentleman. By expert knowledge of science in all its branches, the polished gentleman may make himself more comfortable in the world, bridge its rivers, light its cities, span its continents, and level or tunnel its mountains. But at the first clash with forces beyond

himself he will revert to the cave man, only a more dreaded and awful cave man with his superstitions and fears magnified, and his lusts and cruelties more intense. Instead of killing at the distance of the hurled stone, he will kill his foes, not one or two at a time, but by the score or the hundred, fifty or sixty miles away, unless with added skill has come an enlarged sense of obligation, not to his own clan or nation, but to mankind.

This the religion of Jesus Christ alone can do. And for that reason we place this at the center of the educational programme. The Persians called it telling the truth. We call it knowing the truth and being set free thereby. Education is emancipation. But the emancipation which alone counts is the emancipation of self, which comes through the formation of Christian character.

Thus far we have spoken of education as a whole. While what has been said has, we hope, a bearing upon this College, it is not amiss to say something concerning Middlebury College itself, which is, as we fondly think, in some respects unique, with a distinct mission to this corner of the world and many unusual qualifications for the discharge of this mission.

There comes a time in the life of the youth when he must make the decision as to what he is to be, whether he shall follow in his father's footsteps or begin for himself another career, whether he shall enter business or a profession, or drift aimlessly a wanderer and a parasite on society. Up to a certain time it has been enough for him to grow and eat and sleep and, as the years went on, to study. But as the years have ushered him to young manhood he is called upon to decide, if

circumstances have not forced, by poverty or some other accident an earlier choice.

The institution, like the individual, is also called upon at times to make a decision, and while a decision may be made by the individual and circumstances necessitate a change, so in the institution, changing conditions may require a recasting of plans. We believe that such a time has come for this College. It has had a noble career. It is to have, we fondly and rightly hope, an even nobler future as its traditions grow older and its numbers increase and its wealth becomes greater. But it must not drift. Circumstances must not be allowed to determine what its future is to be. This must be determined by itself. It must set a goal if it is to reach anything worth while. And of late years the events we have been passing through have hastened processes which were once slower. We are living at a more accelerated pace, aided thereto by the things we so mistakenly call time-saving inventions. And, above all, the War has changed much that was familiar to us, and we have lost some of the old landmarks, and some things we had fancied were immovable have been swept away and other sights have taken their place. This is increasingly a utilitarian age and men are asking for the justification of many things that once went unquestioned. This is particularly true for a college, with its demands upon the public for their children and its equal demands for their material support. The whole position of colleges is changing. Some who have questioned their worth are louder than ever in their declarations that they are useless and expensive luxuries.

But we are not concerned with education as a whole,

for the moment, as much as we are with this old and loved institution which lays such a strong hold on the affections of all its children. What is to be Middlebury's future? What, for a moment before we look ahead, has been its past? Recently in a second-hand book store where I chanced to be, I found on the counter a copy of Timothy Dwight's *Travels* and reread his account of that memorable trip when he visited Middlebury and met in a house, within a stone's throw of where we are today, a group of ministers, and fanned into action their thought concerning some sort of an institution of learning. How the College has grown since then, and what strides have been taken! Are they to go on, and what is the future to be? That there is growing need for colleges is evidenced by the ever increasing numbers that knock at their doors for admission.

Our famous sister, across the state and on the banks of a broader river, has been telling the world that while she hopes to accept five hundred new students this autumn, she confidently expects to be obliged to turn away ten for every one she takes. And we, in our smaller corner, realize that for the first time in many years, though receiving more than have ever applied before, we must turn away many deserving and eager youths. Shall we receive all who would come? We could not if we would. But more important is the question, Would we if we could? The honored executive of one of this country's largest universities has declared that in his judgment no college should be larger than 500, that this is the limit of efficiency, and that when a college increases beyond this figure, what she is able to do for the individual decreases in ratio to her

increase in numbers. If this is true (and it is too costly an experiment to determine whether it is or not), we may be content with the conditions which seem to have set brakes for the present upon our past rapid growth. But are we excluded from the thought of growth because we cannot take all who apply? May we not find our growth constantly in quality rather than in quantity? The number who apply make possible a selective process. We can choose the best who come, not necessarily the best from the standpoint of those who can by reason of wealth or social position do most for the College, but those who by reason of their need can derive the greatest benefit from their four years here. We can say with good reason to the idler, "We have no place for you, for there stands at the door one who by reason of his hunger for an education deserves that which you do not even prize." We can say to the boy or girl who comes only because sent by parents, without a vital interest in education themselves, "We cannot serve you at the cost of others to whom college means more."

The growth of the College has indicated another change. It is not perhaps so much a change as an undoing of a change, made nearly forty years ago. In those days when students were few and the movement collegeward was slight, our fathers opened the doors to women. The first two generations knew Middlebury only as a men's college. The last third of its career has seen it sheltering women. This was a needed step in those days if the College was to keep its doors open. Its need is less evident now, from this standpoint, though there is a greater demand for education for women than ever before. Beginning this autumn we separate the

Freshman class, a beginning which will end in a separate college for women, we firmly hope, with equal facilities and equal opportunities. This is not the time, nor am I the one, to enter on a discussion of the value of co-education. It is enough that we are entering classes so large as to call for separate sections, and so might as well utilize and make a feature of necessity. There is not in New England, north of the Massachusetts line, one single college exclusively for women. They must share the privileges of men, and by reason of ancient traditions and certain limitations, they never share alike. There is the need, the open door. We have the strength, we believe, to enter that door.

It is not because we do not believe in the higher education for women that we would exclude them from the corridors of a man's college. We prefer to state it another way. We believe in it so much that we desire to give them equal opportunities, which they can never have under the existing system. We would build a college for them, in which men are the excluded aliens.

The qualitative must become our standard rather than the quantitative, not only in students but in what we offer them. Middlebury for years was in that not too comfortable place where students had to be begged to come. Now, thanks to the able Presidents of the past, this is over. And in passing let me pay my tribute to my predecessors. Doctor Brainerd gave to the College such a new lease of life that he made possible the wonderfully constructive work of Doctor Thomas, his successor, whose contribution to the modern Middlebury it is not possible to overestimate. Ably seconded by Doctor Collins, whose value to the College cannot be computed,

he built wisely and well, so well that, thanks to a loyal Faculty and again especially to Doctor Collins, the College has weathered the difficulty of taking a new helmsman aboard, without, we hope, losing too much headway.

There are colleges where a much larger variety of courses is offered. We cannot cover everything. We do not intend to try. But we want to do some things as well as they are done in this country. We believe we are doing this in our modern language schools. We hope for adequate houses for these, representative of the best of architecture and setting of the countries concerned. It may be well to broaden our courses in music, for we have already a gratifying response to good work in this department. But there are many subjects legitimate for a college which we deliberately exclude from our curriculum, though we know that many would like them. We will do only what we can do well. Some things we are ambitious enough to try to do as well as it is humanly possible to do them. For this reason we do not believe our development would be more successful along scientific lines. These need for their best conduct material, laboratories, opportunities for research, that we do not have. The cost of these is great, and we would enter into competition with other institutions better qualified by reason of endowment. This will mean the deliberate saying to some students: "We would keep you here gladly for we believe in you. But the line you choose to follow and for which you have marked qualifications is better dealt with elsewhere. And we bid you Godspeed." This may sometimes diminish our numbers of worthy men, but we shall be doing a service

that is worth while. For the student does not exist for the College, but the College for the student.

Is there any greater service, then, that we can do than to stand for this principle of quality above quantity, either educationally or socially? Our aims shall be not to turn out numbers but men, to make Middlebury synonymous with the best in appreciation, service, character.

Or is there any greater service than to rightly relate the past, the present, and the future?

Horace Greeley has, we believe, well expressed this work of the college in these words:

This, then, I apprehend, is the proper work of the College; to appreciate and measure, and undistrustfully accept and commend, the gigantic strides which physical science is making in our day, yet not be swept away by them: to welcome all that is true and beneficent in the impetuous currents of modern thought, but not to exaggerate their breadth and depth, nor accept their direction as authoritative or final: to proffer a genial and gracious hospitality to whatever is nobly new, yet hold fast, and from time to time assert, that no discovery in science, no advances in human knowledge, can ever invalidate or belittle the Golden Rule, and no conclusion of philosophy ever equal in importance that simple affirmation of the untaught Judean peasant, who long ago perceived and proclaimed that God is Love.

I am indebted for this quotation, as for so many other things, to our honored friend, Professor Wright. As a boy he heard Horace Greeley deliver the address at the laying of the corner stone at Buchtel College.

And now, if I may be permitted, a word to the graduating class.

You have been in a measure defrauded by reason of

the fact that this day, which would normally be given up to the recognition of your completion, has been shared by the College in its recognition of a new and inexperienced helmsman. Yet nothing can rob it of being a memorable day for you. You are this day becoming a part of the past of Middlebury. The College is proud of you and grateful for your four years of residence within its walls. Your outlook on life has, we hope, been broadened. Your usefulness has been increased, we are sure. You have come through, have surmounted the many difficulties which beset an academic career, thereby developing strength of mind and will and character. You go out, and we remain, to watch you carrying to a needy world what good you have received here. And our word to you is the word with which we began.

Learn to ride well, to carry yourselves as becometh your privileges and responsibilities as aristocrats in the Kingdom of God, where the patent of nobility is, as has well been said, the towel wherewith a man girdeth himself to serve. Shoot straight, attaining your goal, doing your part. And hardest of all and most needed, tell the truth. Tell it because you love it and, with eyes unclouded with selfish hopes, you see it. And then you shall know the truth, and the truth shall set you free.



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